

an old-time welcome. That is the way we should do, and, if we did, a good many things that ought to be kicked out would be. Our heads should be together.

It is not to be expected that such a gathering shall fail to produce differences of opinion. It is rather to be hoped that such freedom shall prevail, that there shall be perfect candor, frankness, and liberty of expression. But while there may be differences of opinion because we represent so many different points of view, there will be, we believe, no difference of purpose and no difference of spirit.

Mr. Huxley once said that if somebody outside of himself would undertake to make him always do what was right and make him think what was right and feel what was right, even on the condition of being wound up and turned into a sort of clock and wound every morning, he would instantly close with the offer. We want to think what is right; we want to feel what is right; we want to do what is right; and it is vitally important as concerning the great cause in which we are assembled that we do what is right, that we feel what is right.

#### **"All Our Christianity is Involved"**

The greatest consolation on earth is the fact that Christianity is able to do that whereto God sent it. And the greatest heresy on earth is the thought that Christianity is unable to do the work whereunto God sent it. Skepticism as regards any problem or any effort on the part of professing Christians is a greater heresy than skepticism about this or that fact connected with Bible history. And we believe that with this consecrated desire to think what is right, to feel what is right, and to do what is right, we have before us an unspeakable opportunity.

#### **The Purpose of the Conference**

The purpose of the Conference is to find out the position of the graded Sunday-school and the position of the regular Sunday-school movement in the existing educational problem of the Negro people, and to bring to bear, if possible, the result of experience and the power of great International organization. The necessity for doing this, the opportunity for doing it, and the method by which it may be done, are to be the subjects of your deliberations. I congratulate you, my brethren, upon the happiness of this occasion and the surroundings. A Christian

home, a great Christian proposition, and the great wide sea rolling before our eyes, which will constantly remind us of the wideness of God's mercy.

### **Three Sides to the Question**

**Address of Dr. John E. White, at the Opening of the Third Session (First Day),  
of the Clifton Conference, August 18, 1908**

SOME one has said that there are three sides to every question, your side, the other fellow's side, and the inside. I think in our discussion to-day we have found the inside track,—at least in some things,—and while perfect freedom has been asked for and given, and things have been laid before us for consideration that we did not anticipate, we have been convinced that every speaker has spoken the truth as he saw it.

We have, I think, seen clearly in this discussion that the Negro has come from savagery into slavery, from slavery into feudalism, and from feudalism into freedom, and that while slavery was an instrument in his development, we can find no moral ground for defense of the system. Yet under the conditions of slavery the Negro did advance morally, physically, and religiously.

We have also seen that in slavery times the race was under many Christian masters who looked after their spiritual welfare; but that there were a great many others who were not so fortunate, and that slavery at its best was not ideally the best preparation for the great work of Christian development; but that it did lay the foundation of faith in God which to-day is the stone upon which the Negro's religious progress is to be built.

I think we have agreed, also, that since slavery ended and freedom began, the Negro has had his period of irresolution, and that for twenty years the Negroes in the great mass have occupied an irresponsible attitude toward the world. But there has been all the time

#### **"In the Negro's Deepest Self"**

an appreciation of and desire for better and greater things, reaching backward even from the days of slavery, which the white people did not then appreciate.

I think you will agree with me, for the past twenty years there has been a marvellous turning to the light, and a marvellous advance in the moral and religious life of the Negro. We come